1: Honigmann E-5 (1943-1945) 1949 ND12 Nahane ND12

2. The Upper Liard Indians. This tribe consists of six families living along the Liard River from about eighteen miles north of the Alaska Highway crossing above Lower Post to within a hundred miles of that river's source. Their trapping ranges from the Cassiar Mountains on the west to the Simpson Mountains in the east, where they frequently encounter members of the Frances Lake Tribe. 101 131 619

3. The Dease River Indians are designated in the Indian Affairs Branch census as the Casca Band. They occupy the basin of Dease Lake and Dease River north to Lower Post and also range west along Blue River and McDame Creek to the Height of Land.

4. The Nelson Indians are the most easterly of these four tribes.[8] They live east of Lower Post on both the north and south banks of the Liard River and range up the Hyland, Smith and, for a short distance at least, Muddy (or Kechika) Rivers. Families trapping south along the Muddy River meet the Tselo·na and Bear Lake Indians (both Sekani groups). A number of Nelson Indians trapping south of the Liard and up the Muddy River appear to have identified themselves with the Tselo·na through intermarriage. Eastward, the Nelson people hunt to the Rocky Mountains and in the past crossed these ranges to trade at Fort Nelson, from whence they derive their name.

In 1944–45, Lower Post, located at Milepost 620 on the Alaska Highway (Pl. 1), was the main trading post serving all of these tribes. A smaller outpost, supplied by air freight, served a portion of the Frances Lake Indians. Less than five years before, however, trading posts were in operation at McDame Creek, eighty miles up Dease River from Lower Post, and at the head of Dease Lake. 439 177

To the south and southwest the Kaska are adjoined by the Tahltan Indians, trading at Telegraph Creek on the Stikine River. To the west, across the barrier of the Cassiar Mountains, the Dease River and Upper Liard Indians occasionally meet the Taku Indians trading at Teslin Lake Post. Beyond the Taku are the Tlingit Indians, occupying the Alaska panhandle. On the north the Kaska are bounded by the Pelly River Indians (Tutchone nation). To the northeast are the Mackenzie (Mountain) Indians and, east, the Espato·tena and Slave Indians of Fort Nelson, Nelson Forks, and Fort Liard. The Slave refer to the Kaska as "Grand Lakers," which is apparently a translation of tutło·tena, the present day Kaska term of reference for the Frances Lake people. Occupying the middle and upper Muddy River are the Sekani bands already referred to, who divide their trade between Lower Post and Whitewater (Fort Ware), on the Finlay River. 101 131 177

[8] This statement would not hold if the present monograph included the Goat Indians, or Espato·tena, who trade into Fort Liard and Simpson. In the system of classification adopted for the Northern Athapaskans, these people have commonly been grouped as Kaska (see Osgood, *The Distribution of the Northern Athapaskan Indians* [1932], 396). Since such classification is primarily on a linguistic basis and because no study of the Espato·tena has yet been reported, the validity of their classification with the Kaska may legitimately be questioned, especially if reason for doubt can be advanced. Contrary evidence comes from Ol'Man stating, on the basis of brief acquaintance with this tribe, that he could not too well understand their dialect. This suggests that the provisional grouping of the Espato·tena with other Kaska tribes may be incorrect. [197]

A somewhat cursory examination of the dialect of the Tselo·na people tends to warrant their exclusion from the Kaska nation, despite their proximity to the latter. See Jenness, *The Sekani Indians of British Columbia* (1937), 2, 10; Osgood, *The Distribution of the Northern Athapaskan Indians* (1932), 13.

1: Honigmann E-5 (1943-1945) 1949 ND12 Nahane ND12

TECHNICAL CULTURE

128 LIKE all societies, the Kaska Indians are faced with the problem of surviving in a physical environment. In this division we will discuss Kaska culture as it is directed toward maintaining adaptation to the climate, weather, and natural resources of a specific geographical area, while at the same time it strives to preserve life and comfort by satisfying the physical needs of the human organism.

ANNUAL CYCLE

221 The economic life of the Kaska tribes is closely bound up with the exploitation of their forest surroundings. During the summer months, the people live leisurely around the trading post, relying upon the traders' stocks for almost all of their requirements. The means to buy these goods, however, is the money received for fur that was trapped during the previous winter and spring.

A good time to begin studying the annual cycle is in August or September, when the people, by quitting Lower Post, put an end to their relatively idle summer. Returning home to the winter settlements and trap lines is always undertaken with great eagerness since, among other rewards, it means relief from the expensive diet of canned meat and other staples and promises a welcome supply of fresh meat and fish. The months until early November are occupied with hunting, drying meat, working hide, building or repairing cabins, and manufacturing equipment like toboggans, sleighs, and snowshoes, which will be necessary for winter trapping. With the first heavy snowfall, hunting becomes of secondary importance and trapping begins for fine fur. This activity is often interrupted around Christmas for a visit to the trading post by men and boys. Here skins are sold and additional food purchased for transportation home. Two or three such trips may be made in the course of a winter. With the arrival of March, beaver and muskrat trapping starts and when this period ends in spring, the people are ready to undertake their summer visit to Lower Post, where they arrive in late May or June.

CAPITAL

471 556 Against this bird's eye view of the round of Kaska life, we now take up in detail the economically productive routines of the people. All of the exploitative and technological processes to be described depend on a remarkably small accumulation of capital or producer goods, much of which is of negligible intrinsic value.

471 A large portion of the capital goods used by the Kaska is not manufactured by the society but is purchased from traders. Such goods include guns, traps, fish nets, sewing [439] machines, snare wire, horses, most tools and implements, matches, vessels, and utensils. Pack dogs are domesticated locally although small hunt dogs are purchased from Tahltan Indians. Other products, equally important in carrying out adaptive routines, are manufactured by the society. Included here are ladders, windlasses, packsacks, dog packs, lines, wedges, and skin stretchers. The construction of most native manufactures, however, de-

1: Honigmann E-5 (1943-1945) 1949 ND12 Nahane ND12

231 ment while two others had been sent to River Joe's son-in-law, Louis Mann, because of the report that the latter had killed two moose.

[552] Most people call their dogs in English. Some of the names given are: Tobacco, Paper, Yukon, Boiler, One Dollar, Sporty and Wolverine (also called Long Face in the Kaska

[422] language). Dogs are generally owned by men, but women and children usually prepare their food and feed them.

Little attention is paid to keeping dogs free from fleas or lice, although wood ashes applied to the animal's hair is regarded as effective in killing these pests. An efficient way of removing porcupine quills from a dog is to empty a porcupine's bladder on the affected parts. The urine stops the quills from penetrating further and the needles can then be painlessly withdrawn.

231 A few Nelson Indians own horses purchased from points outside of the Kaska area.[1]
492 A family generally owns two or three horses and the winter mortality of the animals is

[439] apparently high. Horses are used as riding animals by both sexes. Boys from the age of twelve experience great enjoyment galloping and often ride bareback. Western type saddles are generally employed and preferred for riding. The main function of horses is to pack supplies from the trading post to the winter settlements, but they are also used in summer and fall to pack meat from a moose kill. One or two people in the Upper Liard River district considered purchasing horses with which winter outfits could be transported overland northeastward from the Alaska Highway. Other Indians maintained that horses are suitable east of Lower Post because there the snow is not very deep and horses can winter out. On the Upper Liard, however, the deeper snow would make winter feeding a serious problem. No grain is purchased for the winter feeding of horses. Some men showed considerable affection for these animals and also demonstrated a knowledge of equine qualities.

411 Weapons. Large and small caliber rifles are used in hunting. The single-shot bolt-action
224 rifle, firing a short or long .22 caliber cartridge, is mainly used for fowl and small game like rabbits. It is also used to kill furbearing animals, such as lynx, wolf and coyote, when these are found alive in traps. The relatively low cost of this gun permits extensive distribution. It is the first weapon which the adolescent boy or girl is able to use and own. The larger rifles of Canadian or American manufacture, firing a .30/30 or /.30/06 caliber shell, are used for killing large game like the moose and caribou. These guns are also regarded as necessary protection against the danger of bears. Their ownership is restricted to men, older boys, and women.

411 Considerable interest and discussion revolves around the types of shells available for
$13 large caliber rifles. Long shells are preferred in the .22 size. Hard point large caliber car-

[1] According to one informant the horse was introduced from Fort Nelson, presumably by members of the Nelson Tribe. If true, this would put the date of the introduction of the horse after 1900, or after this animal reached the Fort Nelson River (Honigmann, Ethnography and Acculturation of the Fort Nelson Slave [1946], 114). According to Old John, however, the Kaska certainly saw their first horses many years earlier, when the Klondike miners passed up the Liard and Frances Rivers' valleys. It is also possible that the horse was originally introduced from the south, via Fort Grahame and Wrigley, rather than from the east, and it is also well to remember that horse packing for big game hunters has long been an important occupation at Telegraph Creek. In 1940-41 a number of white packers kept horses around Rancing River, 150 miles east of Lower Post, and also at Turtle Lake. In these purchased horses during this period from a trucker, who brought the animals from Dawson Creek.

1: Honigmann E-5 (1943-1945) 1949 ND12 Nahane ND12

hide which is to be cleaned. Another pole is placed across the lower portion of the horizontally leaning poles and lashed in position. The skin is then perforated and fastened to the frame. When hides are to be softened, they are fixed on a smaller frame, consisting of four poles, in which the side poles are anchored in the ground perpendicularly (Pl. 8, n). 417 322 281

Construction of most apparatus and all tool making is done by men. Young girls sometimes make stretchers for squirrel skin and women commonly erect the poles for stretching and softening moosehide. 462

Machines employed by the Kaska have either been purchased from traders or adapted from white sources. Among the machines in the former category are sewing machines, owned by women but purchased by men, and outboard motors, the property of men. A pulley is a common possession and in the fall is used in conjunction with an improvised winch to pull boats out of the water. The winch is made by driving two poles about four inches in diameter and five feet long into the ground about six feet apart. Each pole is grooved on the side which is away from the water and about six inches from the top. A smooth green pole, about four inches in diameter, is fitted into these grooves to serve as a winch. The pull of the boat is sufficient to keep the winch from slipping out of the grooves. A handle is made by lashing a green spruce pole, about two feet long and two inches in diameter, at right angles to the winch. [439] 404 401 406

Every household uses such cooking utensils as frying pans, straight kettles varying in size from one to five quarts, coffee pots, bowls, plates, cups, silver plated spoons and forks, wash basins, and washtubs. A few families have also accumulated china cups and dishes. Bottles and jars are generally saved for storing homebrew and may also function as baby bottles, candlesticks, and sugar bowls. The fifty pound drums in which dehydrated milk is purchased are used to store rice and flour. Empty sugar and flour sacks are widely used to contain tea, rice, meat, and many other commodities. Discarded oil tins are used for storing gasoline and kerosene. 415 251

Domestically manufactured utensils include moosehide gun cases, embroidered with silk thread, needle cases, made of scraps of cotton cloth, sewing kits of velvet fitted with pockets and embroidered with silk thread, and envelopes of birch bark containing sinew line or pounded beaver castors. 415 281

Productive capital. In general the producer goods needed by an individual or family, both home constructed and purchased, are found in every settlement. Thus each family is in an equal position to secure or create necessary consumer goods. Even if an object is not owned by an individual, it may generally be borrowed from others within the winter settlement or from nearby neighbors. If not immediately required by the owner, such articles are readily loaned, and rent is rarely or never demanded. If an outboard motor is loaned, the borrower is only expected to supply his own gasoline. When dogs are loaned, it is with the sole stipulation that they will be reasonably well fed and otherwise cared for. In short, the necessary productive capital is widely distributed or generally accessible. 471 [501]

EXPLOITATIVE ACTIVITIES

During nine or more months of the year, from the middle of August till late in May, the Kaska Indians are actively occupied in exploiting the resources of their sub-Arctic environ- 221

1: Honigmann E-5 (1943-1945) 1949 ND12 Nahane ND12

373 lanterns which are operated with gasoline. People are cautious in their use. Flashlights are owned and used. They are a source of amusement in late summer when two groups of young people, meeting at night, try to blind each other with the beams.

EXCHANGE

439 A portion of the resources, namely furs, which are derived from the environment, are not directly utilized by the Indian but, after being briefly processed, are converted into consumer and capital goods which have their origin outside the Kaska area. In other words, trapped and stretched pelts are sold or traded. Unlike the white trapper, the Indian confines his interest in fur to the immediate process necessary to convert his fur into cash. Except for rumors of price trends, which he occasionally picks up in Lower Post, he has neither knowledge nor interest in those factors of the world market that ultimately determine the valuation placed on his pelts. Similarly the Indian largely fails to appreciate the economic forces that determine the price of the commodities which he buys. As a result hedging, that is, holding skins from the market in expectation of an increase in value is never practiced.

435 The value set upon the Indian's fur by the white traders of the North, as well as the prices which the Indian is required to pay for the necessities of living, are both largely controlled by a series of intricate mechanisms involving the economic system of western society, over which the local traders lack control. However, despite the fact that price and value are largely determined by conditions of the world market, differences occur in the amounts paid for fur and prices charged by different traders. The Indian is aware of these local variations. He also knows that competition between local trading companies is apt to benefit him by increasing the amount he receives for fur and by lowering somewhat the prices that he must pay for goods. Table 6 indicates the approximate prices paid for common furs in Lower Post in spring, 1944.

437 Competitive bidding by traders is common. As the trader inspects the pelts and appraises their value the Indian stands back matter-of-factly without speaking. No emotion, not even interest, is betrayed in his features. When the bid is written out and read, the furs are put back in the sack from which they were taken, still without a word of comment. If later the Indian comes back, dissatisfied with the bid of the trader's competitor, he will signify that he is now ready to sell.

Theoretically the Indian can sell his fur to the highest bidder and with the proceeds buy what equipment and food he needs from the cheapest selling trader. There are several reasons why this procedure is rarely followed. In the first place, a trader short of ready cash frequently offers the seller a good price for fur, provided that the catch is turned over to him in order to settle an outstanding debt or in trade for additional merchandise. Such a transaction is almost pure barter. Another reason for failing to take advantage of the open market is the fact that a trapper may feel obligated to let a particular trader have part of a catch, regardless of the value which this trader sets on the skins, in order to exhibit his ability as a trapper and thus maintain future credit standing with that firm. While such transactions deprive the Indian of some of the value of his fur, they are never questioned. Someday, illness or poor luck may make the good opinion of one or both traders important. Individuals recognize strongly the advantages in being friendly with "strangers."

2: Tell E-5 (1912-1915) 1917
ND12 Nahane ND12

101 Both tribes live
[224] chiefly by hunting and trapping, but the Kaska depend more on the
136 chase than do the Tahltan. Large game-animals are abundant, consisting of moose, caribou, sheep, goat, and bear. Marmots are plentiful in certain parts, and buffalo are said to have been fairly numerous at one time in the more eastern sections of the country.

101 The Kaska are entirely surrounded by Athapascan tribes, while the Tahltan are neighbors of tribes of two other stocks; viz., the Tlingit to the northwest and west, and the Niska and Kitksan tribes of the Tsimshian stock to the southwest. To the south the Sikani, Cassiar, and Chilcotin tribes of the Athapascan stock separate the Tahltan and Kaska from the Shuswap and Lillooet, the nearest tribes of the interior Salish. Owing largely to their position, the Tahltan had a
439 great deal of intercourse with the Tlingit, much more than with any
487 other people. Intercourse and trading were chiefly by way of Stikine River. Trade was in the hands of the Tlingit of Wrangell and vicinity, who annually transported goods by canoe up the river to the head of canoe navigation, a little above Telegraph Creek and close to the headquarters of the Tahltan. The people of the latter tribe acted as middlemen in passing coast products inland, and inland products coastward. The main trade-route between the far east (the Mackenzie valley and the plains) and the Pacific coast in this part of British Columbia lay through the Tahltan and Kaska territory, and there is evidence of a number of cultural features having passed a long distance in both directions along that route. Here, as in other parts of the west, the main trade-routes lay as nearly east and west as the physical features of the country allowed; while other routes running north and south within the interior were unimportant, notwithstanding the fact that the nature of the country generally was favorable for travel and intercourse.

487 It may be expected that dissemination of tales has occurred chiefly
177 along the main trade-routes, where intercourse between the tribes was
x 171 most frequent and closest. Hence throughout the interior, dissemination of tales has followed east and west lines rather than north and
773 south. As the same conditions as to routes prevailed in the southern interior as in the northern, it seems probable that a number of the incidents in tales of the Tahltan and Kaska which correspond with those in tales of the Interior Salish have not passed directly from Athapascan to Salish tribes, or vice versa, but have reached both from the same eastern and western sources,—chiefly, it seems, the latter.
177 The Tahltan assert that in the old trading-conferences on the upper
x 171 Stikine, members of the two tribes remained there for weeks together,
773 and that one of the features of meeting was story-telling. Tahltan narrators told their stories one day, and Tlingit told theirs the following day. Sometimes they then told stories turn about for

Blankets

[194] Blankets and bedding for lying on consisted of all kinds of large or heavy skins sometimes sewed together, cushions, mones, bear, goat, sheep (cushion, bear and sheep were commonly used). Buffalo was used long ago before they became serious to Tibetan country. All kinds of robes were used as covering.

(Ceremonial and Dancing Clothing)

Every one aimed to dress to his or her best at all gatherings, feasts, dances, celebrations and ceremonial affairs. The clothes worn by some were merely Tibetan clothes of a fancy kind, etc., the best a person had as to cleanness, cleanness and richness of ornamentation. Most people had some garments of good quality on which considerable labor had been expended in fancy work, and some places exhibited the best art of the tribe in quilt work, bead work and other ornamentation. These garments were kept for holidays and special occasions. However, most of the ceremonial clothing was of Tlingit type, and a great deal of it was procured really made from the Tlingit. I did not try to get particulars regarding this class of clothing as it does not really belong to the Tibetan culture. Chief among this kind of clothing may be mentioned the conical Tlingit blanket. All the conical Tibetan acquired blankets of this kind from the Tlingit, which were used by them on ceremonial occasions. A kind of apron or skirt and a kind of shirt or coat, all of similar materials and weave were also in use. Some shawls or mantles and capes of Tlingit manufacture were also used, also short leggings with horizontal fringes, belts, necklaces and many kinds of head-dresses. Among the latter may be mentioned the North Coast head-dress and with exception ottoberg, having a curved mask in front and a circle of eagle skins behind. These were used by men. Also woolen blankets and shawls bordered with red cloth and ornamented with pearl buttons or with shells became very common in later days. Sometimes the buttons were arranged so as to form realistic figures of animals, etc. They were used by both sexes. Among what seems to have been head gear of chief was mentioned one fur cap and headdress of fur and occasionally of embroidered leather, some having pendants of skin fringes set with feathers in various fashions. (See Bat, Bus, Ownsness Nos 28, 29, 30, 31, 32.) There were also different kinds of caps made of red and other cloth also decorated in various ways

Belts

A good many belts used in ordinary dress both by men and women had more or less gaily embroidery on them and some had fringes or things along their lower edge which were strung with beads. Some others were ornamented with fringing or plaiting only. Very few belts were altogether plain.

FEMININE ADORNMENT

Necklaces were formerly much used, but more by women than by men. Necklaces and collars pertaining specially to beds, children, widows etc. have already been described.

It seems as necklaces of quills were used, not others of bone tubes or copper tubes.

Some wealthy people wore large plates of pendants of copper with white beads included on them. These were obtained from the Tlingit and they were costly. The ornament with these plates of copper were worth more than similar plates of gold would be worth now. A person owning one was considered wealthy or to well.*

Magnificent shell necklaces were used by everyone. The best ones consisted of very large and heavy white shells. These were much more valuable than necklaces made of cockles, snails, and purple mussel shells. The shells were strung on sinew thread and various strung and were of various sizes and lengths. Some people used a number. It appears some of these sets of broken plates from our museum to be a section of necklaces connected with a single neck piece, as was common among the plateau tribes. Necklaces of bear teeth were used a good deal by women and children. Men who had bear, wolf, beaver, etc. as emblems wore these [illegible] necklaces made into use. Claws of otter, etc., included in pendant were much used as pendants. Bone ornaments were in vogue. Some of them were of shells.

* (The Tlingit tell a story of the origin of these copper plates. The first one was obtained by a poor man who became wealthy).

They were circular in shape and resembled buttons, rings, apparently cut out in a single piece from some kind of fine bone or ivory. The small nose earrings were and were inserted in the septum of the nose. It is unknown whether these bone nose ornaments were made by the Tahitian or procured from other tribes. In later times silver nose rings were used. These were procured from the Tlingit, who also used them. Bone and silver nose rings were used by both sexes but chiefly by women. Nose ornaments of the forms in vogue among the plateau tribes were not used. Almost all were of haliotis shells procured from the coast. Boys and men wore from one to three shells in each ear, many girls and women had four. Poor people bored their children's ears when they were infants, often only two or three days after birth. The nose was bored at the same time. Wealthy people had their children's ears bored at intervals of two or more years. The first holes, one in each ear, were bored when the child was three or four years old, about two or more years afterwards the second holes were bored, and after similar intervals the third and fourth. A daughter of wealthy parents got her fourth ear rings when about ten or twelve years old. Both times her ears were pierced her father or parents gave a feast and numerous presents to the people. They also gave a feast and presents when her nose was bored. Only people of high rank or possessors of much wealth did this. In sense of the father of the girl was a Raven, he gave the presents only to members of his own phratry, and vice versa if a Wolf.

Boring of the ears and nose was done with an awl or with a needle and a quill or a cone-tipped sharpened cambium-bearing splinter. Earrings were put on until the wound had healed. Sometimes holes were made with a perforator quill which was pushed partly through and left there, the ends and being clipped off or filed up. Earrings were not used by the Haidas, but only by wealthy people of the Tlingit and Tsimshian. Some of these people gave a feast and killed one of her slaves on the time when their daughters lip was pierced. It was believed that wearing of labrets prevented early wrinkling of the face.

Bracelets were used long ago. These were of horsehair and ornamented with quill embroidery. Later they were replaced by metal bracelets, copper and brass, etc.) procured from the Tlingit. Some of these had incised totemic designs on them, some were flat and others round. Some wealthy women wore as many as six of these on each arm. No bone or wooden bracelets were used. Finger rings were also in use

times. They were of metal (silver, etc.,) and pro- 301
vided at first from the Tlingit. [439]

Hair Dress

Most men cut their hair square across about 302
level with the shoulders. Some cut their hair a little higher, others a little lower. A few wore it full length. If the hair was very long it was tied with a single string at the back of the neck. Men never braided their hair. Almost all people of both sexes cut their hair a little in front square across above the eyes. Young women generally wore their hair in a single braid full length down the back. Older women generally wore their hair in two braids with the ends turned. Some boys and many girls wore their hair loose and hanging down the back or confined it merely with a string tied around at the back of the neck. (Fashions of puberness hair, puberness girls and mourners, etc., are mentioned elsewhere). Young children had their hair full length or almost so behind and cut across above the eyes in front. Most men and women parted their hair in the middle, but a few men parted theirs on one side. Many of both sexes painted the parting of their hair red. The hair was never oiled and the only kind of grease or oil used on the hair was bear's grease.

According to tradition, combs were scarce 302
very long ago but more plentiful later. They were made 303
of bone, horn and antler. Most of them were somewhat square in shape and had only a few teeth, some not more than four. Those made of various antler had the most teeth and were probably the best combs. Informants say a common kind of comb was like those of the Chilcotin. An elongated comb like those of the plateau tribes were used. The hair was never coated, shaved, singed 303
or burned off. Hair was cut by pulling the head down on a small smooth board resting on something solid. The hair was combed and turned up evenly on it and then cut across with a sharp edge of shell or stone, etc., in the manner of scissors.

Hair cut off was generally burned. If the [344]
hair of a young woman of high class was very long, it was sometimes kept by her people and used by male relatives as charms, etc., as a kind of wig. Usually the hair was sewed to the lower edge of a head band and hung down full length all around. There was no custom

lakes and for hunting and fishing on their waters. Rafts were also temporary and thrown away after using. After trade sprang up with the Tlingit, dugout canoes of the types used by the Tlingit were bought occasionally by the Tahltan and used on the Stikine River for crossing and moving up and down the river. Nowadays boats made by themselves or by White residents are used almost altogether. Rafts are still used for crossing streams back in the mountains. Good dugout canoes were taken great care of. They were kept in shady places and protected from the weather. Canoe houses were made for some of them, in good positions above high water mark. The earth was excavated and banked up at the sides and the excavation roofed with poles and sheets of bark. (See photo.) Paddles, poles, tow-ropes and in later times sails used on dugout canoes were all of the same kinds as used by the Tlingit.

Snowshoes

Snowshoes were in universal use in the winter time for traveling and hunting and are still as much used as ever. Although snowshoes have been used by the tribe for a very long time back still tradition is emphatic in saying that at one time they were unknown. (See similar tradition among the Carrier, see Morice p. 151.) Most informants agree that the first snowshoes were flat and had a round head. (It seems the snowshoes first used by the Carrier were of this type, see Morice p. 152 and Figure 141.) Later round-headed snowshoes were bent up a good deal /i.e., turned up at the toe./ Then the kind having the head shaped like a duck's breast-bone came into vogue, and in late times these were replaced by the present shovel-nosed type. At first sinew was used for filling /webbing/ and later babiche. I collected the following story regarding the origin of the snowshoe.

"Very long ago, when the World was young, people were nearer to animals than they are now, for they were ignorant of many of the arts and had few tools and implements. At this time they had no knowledge of snowshoes and when the snow was very deep they could not travel far from their camps. People wanted to have snowshoes and tried the making of many different kinds and shapes. Some had round frames and some were long. The tails and noses were of various types. All the shoes were rude and some of them

482 the meat pack and the back, or sometimes the folded
284 skin of the animal. Meat for carrying was also rolled up and lashed in the skin. No skewers were run through the pieces of meat to keep them in position nor were temporary bags made of skins as among the Nitak and Okanagan. /One of the Salishan Statyelamuk on Thompson River Indians?/

482 Skins however were made into temporary toboggans and meat hauled in them on the snow as among the Interior Salish.

Skin Toboggans

493 As already mentioned skin toboggans are still used to some extent for hauling stuff on the snow and before the advent of the wooden dog sled were extensively used for this purpose. They were made of leg-skins of caribou in the hair, trimmed in even width and sewed together with sinew, the hair /being placed/ all the same way and lengthwise with the toboggan. The bag of /the/ toboggan is closed at the top with a lacing of thong which passes through slits cut in the skin along the borders. The low line passes through two heavy loops of hide at the head, the skin there being drawn together when in use making the toboggan pointed and easier to drag in the snow. Women generally hauled these toboggans (See National Museum specimen No. 44; also description of Ramona p. 131).

Trade

439 According to tradition very long ago there was little or no intertribal trading and the Salishan
(7) group relate the following of pre-trading days. People were few and widely scattered and therefore seldom met each other. Long ago the Tlingit of the Coast were never met. They never came up the Skeena very far and the Salish never went down far. There was thus no trading with the Tlingit. At last Tlingit commenced to come up the river and finally met the Salish. After this they came often and finally came annually. The time when trading with the Tlingit commenced was long ago, but still not so very long ago. The time is quite indefinite. It seems, however, that the Tlingit
439 have traded with the Salish for a long time back. No doubt a great impetus was given to this trade by the arrival of trading vessels among the Tlingit in the beginning of last century and the establishment of trading posts by the Russians. In the quest for furs the Tlingit became in this trade middlemen between the

Interior Indians and the White traders of the coast; it is said for many decades they made handsome profits. For a long /time/ they resented any interference from whites or others in their trade monopoly and opposed in every possible way the establishment of trading posts within their trading range in the Interior. Only with the rush of miners to the Cassiar gold fields in 1874-1876 was the Tlingit monopoly broken up. At this time several thousands of whites poured into the country overland from the south as well as up the Stikine from the Coast, and numerous trading establishments sprang up in the Tahltan and Kaska countries and White traders have controlled the trade ever since. The Tahltan traded almost exclusively with the Tlingit and the Kaska. There was hardly any trade with tribes to the north and south. As in other parts of British Columbia and the Pacific slope all the main arteries of trade ran east and west across the mountain ranges and not north and south between them. All of them reached across both the Cascades and Rockies, thus connecting the Pacific coast with the Plains. The main trade route in the Cassiar Region passed up the Stikine River to the Tahltan, thence across country to Dease Lake and to the Kaska on Dease River, thence following the Liard to the Nahanni. A branch crossed Tahltan country to the Liard at the mouth of the Rancheria, the Indians ascending north and east. A trade route of some importance skirted Tahltan territory on the north. It followed the Taku and Skeena Rivers across the Teslin Lake, where it divided, one branch going up to the Nisutlin and over to the head of the Liard, and the other or main branch going down the Teslin River. This route however was not important to the Tahltan. There appears to have been little trade into the eastern interior by way of the Nass and Skeena River, or at least it did not extend north or affect the Tahltan and Kaska. The Tahltan acted as middlemen between the Tlingit and Kaska.

Goods were transported on packs on /etc, to the/ Rancheria River and also to the head of Dease Lake, then by trail or canoe to the Kaska at the foot of the lake or beyond to Hottah; rendez-vous was also below above Telegraph.

The Tlingit traders brought their goods in canoes up the Stikine to above Telegraph Creek. The canoes used were mostly large sea-going canoes capable of carrying several tons weight. They took from one to two weeks to make the trip of over 200 miles up

● 439 stream from the salt water, according to the weather, stage of water and their inclination for haste. The return journey was often made in two days. Some Tlingit came up to trade in the spring shortly after the ice had broken up in the river (about the end of April or early part of May). They brought large quantities of oolachan oil and salmon eggs as well as some common trade stuff. Sometimes very few of the Tahltan were near the river at this time. If they found people and disposed of their cargoes quickly they returned at once. If they could not find many people and were unable to dispose of their loads, they remained until they managed to do so. If their stay was thus protracted they sometimes did not return until June. The Tlingit families who claimed hunting and fishing rights on the Stikine and who cured salmon and berries on the creeks running into the river east of the Cascade range came up in July and stayed for a month or more, when they returned with their fish and berries. They returned in the latter part of September along with other Tlingit solely for trading and remained for two or three to five weeks. Sometimes as many as fifteen large canoes came. The last of the Tlingit traders left late in October just before or about the time ice first commenced to run in the river.

It is said that in the early part of the last century there was a long succession of long summers and late falls, when there were only very light frosts in October and no severe cold until late in November. One year a large trading party of Tlingit in a number of canoes, depending on the weather they had noted as prevailing in the fall for a number of years back, stayed until some time in November or at least two weeks beyond the usual time the Tlingit left for home. They had no sooner started than a sudden and very severe cold snap came causing much ice to run and the river to freeze across in places, while at the lower portion of the river very deep snow fell. From the mouth of the Tlaguatan down they got stuck in numerous places and had to portage their large heavy canoes over the ice jams. Within a few days the people of many canoes ran out of food. Many of them were poorly prepared for severe cold as they were fleet climbing and were not well provided with moccasins and other necessary clothing for cold weather. Besides they did not know much about hunting and were unprepared for undertaking hunting and snowshoeing under the circumstances. Fish could not be got until the salt water was reached. It took them about two

weeks to reach Wrangell and during this time they suffered severely from hunger and cold. Most of them was either sick or frostbitten when they reached home. At one place on the way they camped for the night in deep snow on the river bank and lit a fire at the base of a large tree. It happened the tree was hollow and in the night time it fell over killing a prominent Kanaai chief called Kecanté. The Tlingit believed Tahltan shamans intentionally or through negligence by boiling rabbits had brought on the cold before the Tlingit had time to get down the river and home. Next year the Tlingit demanded payment from the Tahltan for their chief's death and the privations they had endured. The Tahltans considered the demand for several days and finally agreed to pay something. They did not wish to have war with the Tlingit as it would stop trade. They paid them a considerable part of their demand, each clan contributing so much. This happened about eighty years ago. 439

Articles of Barter

The Tahltan sold to the Tlingit caribou and moose leather consisting of whole skins, especially of caribou in large numbers (occasionally skins were halved or quartered); considerable sinew thread and some babiche (sinew done up in packages); leather bags of various size, some of them fancy bags embroidered with quills; moccasins and some articles of clothing; some snowshoes; many robes of marmot, ground squirrel, and other skins; furs of all kinds, fox, lynx, beaver, marten, fisher, wolverine, bear, deaths, etc. They received in return blankets, calicoes oil, salmon oil, some salmon eggs, shells, principally dentalium and haliotis, some ceremonial and dance clothes and head dress, goats' wool blankets, especially thicker blankets, dental bracelets, ear rings, and nose rings (some of these were of copper and silver), finger rings in later days, stone axes, adzes of hatchets of iron or steel in later days, steel knives in later days, guns and ammunition in later days. The first guns were procured from the Tlingit and were very costly. Ammunition was also at first very dear, five beaver skins being the price of a cup full of gunpowder. /The Tahltans also procured from the Tlingit/ copper plates (one of these was equal in price to a good slave), copper, and in later days iron, both in forms of short rods, bars or sheets; iron or steel chisels in later days; colored glass beads large and small in later days, buttons of different kinds in later days, small mirrors large and small; a few mats, 437 439 1567

437 chiefly those woven of cedar bark; a few dug out ca-
439 noes (some large), and tobacco (especially in later days. The tobacco was of at least two kinds, a trade twist tobacco, and a leaf or loose kind supposed to be grown by the Tlingit); some pipes or hard wood and metal; liquor (especially rum in later days), dressed skins of moose during the period when moose were scarce in Tahltan country. A mooseskin at this time was worth
[435] five beaver skins. /Other items received were/ some iron tools such as awls, chisels, gimlets, etc., in later days; some woven baskets of Tlingit make; some bark baskets specially used for boilers or kettles. It was said that most of these came from Chilkat coun-
437 try or north of there. The first intoxicant the
439 Tahltan saw was a keg of rum procured by the Tlingit from White traders on the coast and brought up to the
273 Tahltan at so much a cup. Some time afterwards for a period of years the Tlingit brought rum. Latterly they made special trips in canoes to Victoria, B.C., to procure it. They brought kegs of rum, generally small, but some of them quite large, all the way up the coast and then up the Stikine a distance altogether of over seven hundred miles. A great many skins were paid by the Tahltan for large unbroached kegs, so many in fact that no single man could afford to buy one; usually a clan clubbed together in purchasing one. As the Tahltan country was rich in furs and the Tahltan besides handled most of the Kaska fur the business done by the Tlingit was very lucrative.

437 The Tahltan also traded a good deal with the
439 Kaska. They bought most of their /the Kaska's/ furs and resold them to the Tlingit. Besides furs they bought some robes and dressed caribou and moose skins from the Kaska. Owing to the distance and the fact that articles were carried for the most part on the back, trading was chiefly in light and valuable things. The lighter and more valuable furs, skins and robes were those generally bought from the Kaska: fox, lynx, marten, fisher, mink, ermine. Beaver being a staple fur was in demand.

It seems a little copper was procured from the Kaska. The articles bartered for the above were chiefly light valuable things procured from the Tlingit, such as dentalium and haliotis shells, shell knives, ornaments such as bracelets, earrings, etc., beads and trinkets in later days, stone axes, copper and iron in small numbers or quantities. Some tobacco and ammunition in later days, etc.

Usually these things were exactly double in value to the Kaska. Thus a cup of gun powder procured from the Tlingit for five beaver skins was sold by the Tahltan to the Kaska for ten beaver skins, and other things in proportion. 437 439

BIRTH, CHILDHOOD, PUBERTY, MARRIAGE AND DEATH

Pregnancy

It is believed plenty of exercise and light work is best for a pregnant woman. A woman should be energetic and busy during pregnancy, thus exercising her body and mind. She should not, however, do any hard lifting, nor should she engage in violent exercises nor in any kind of work or amusement in which she would have to twist her body in any unusual way. Engaging in any of these things might cause the child to become misplaced in her womb or possibly cause the string to become misplaced. A woman who was lazy during pregnancy, sat down a great deal, did little work and ate a great deal would have a hard birth, for the child would be too big. If a woman engages in light exercise nearly all day long everyday and eats moderately or sparingly she will have as a rule an easy birth. Her child will not be too large and it will be healthier or stronger. 343

Some pregnant women make a practice of rising early many mornings. In the early morning they take a long walk or walk around much and also take a bath. Some think that to do this will make the child to be born fair of complexion.

A pregnant woman should not see any dead animal or corpse. If she saw the dead bodies of people and animals her child would die or be stillborn.

She should not eat to excess, especially of fat meats. This would make her soft, fat and lazy. Some women do not eat the flesh of any very young animal during pregnancy and this restriction is sometimes also enjoined on the husband.

Child Birth

Small brush lodges were made for women about to be confined.* They were of no particular style and conformed in shape and structure to the ordinary brush 344 345